

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No. .

DECEMBER, 1913.

12.

QUESTIONS OF THE HOUR.

PORTLAND CONFERENCE.*

MISS SARAH E. WALKER, NEW YORK,
N. Y.

As mile after mile of shining rail receded, and the train ate up the distance between the Atlantic and the Pacific Oceans, your delegates realized somewhat of the breadth of this land of ours, of its wonderful beauty and fertility; the valleys clothed with verdure, the mountains robed in snow brought to our minds the goodness of God and His rich provision for mankind. As the train pulled into Portland, the Rose City of the Northwest, a thrill of expectancy was in the air, a portent of the conference that was to mark a new epoch in the coming of the Kingdom. A world conference, well-named, for its scope and outlook were world-wide. No State nor National conference this, but international in the truest sense of the word, and the textbook, from which we studied, the one book in all the world that has stood through all the ages and is to-day from cover to cover the revealed will of God—our Bible.

The time is well within my remembrance when a sermon on national reform meant a slim audience and divided

*Miss Walker, one of the delegates to the Portland Conference from the Congregation of Second New York, presented this report on Sabbath, Nov. 9, 1913.

attention. The principles so dear to us as Covenanters, worth living for, worth dying for, seemed palling, and our blue banner almost trailing in the dust. Hope deferred was making the heart sick. Imagine the impressive scene that greeted our willing eyes day after day, that held us captive in the glory of it—from 15,000 to 20,000, of every evangelical faith, from America, Europe, Asia, Australia, and the Islands of the Sea, streaming in to the place of meeting, intense earnestness on every face—a vast multitude gathered from the ends of the earth, to make His way straight before Him “whose right it is to reign,” “the King, upon whose vesture and upon whose thigh is written: King of kings and Lord of lords.”

One could hardly picture listening to stirring addresses under more favorable circumstances. The outdoor amphitheater, built on the steep hillside, seventy steps up from the platform on the level field, the bowl-shaped enclosure and the arched roof seemed to accentuate the tones of the speakers and to carry them to us easily. I wish I could picture to you the beauty of the scene, the blue sky, the crystal clearness of the air, the scarlet climbing roses on the opposite hillside against the green of the grass, our national emblem waving before us by day, by night shown in changing electric lights, the auditorium packed with enthus-

iastic men and women, and lastly the incisive tones of the speakers as they voiced their convictions that Christ and the principles He taught as applied to government are the only cure for this sin-stricken world, and pointed us to the time that is coming when "the nations of this world shall become the Kingdom of our Lord and Saviour, Jesus Christ."

The program of the Conference lasted eight days, with three sessions each day. The mornings were given to sectional conferences on the vital questions of the time. These were held in the various churches. The afternoon and evening meetings were at the Multnomah field or stadium. It is interesting to note that not one of these open-air meetings had to be given up because of inclement weather. Something of the breadth of the program may be imagined when sixty-eight speakers were scheduled, only two of whom were not heard. That alone shows the thoroughness of preparation, and we have reason to be proud of our National Reform Association, at whose call the Conference was assembled, for with dignity and efficiency they carried through a gigantic undertaking.

A continual feast was spread during those days which taxed to the utmost our intellectual digestive powers, and it is very difficult to choose wisely from such a wealth of material; but let me try to pick up a very few of the crumbs which fell from the richly laden table.

Dr. Minton, in outlining the general scope and purpose of the second World's Christian Citizenship Conference, made clear to us the aims of the National Reform Association.

"It believes in Almighty God as the Source of all earthly authority, the fountain of all human liberty. It believes in the universal application of His law among the nations of the earth. It be-

lieves in the supreme Lordship of Jesus Christ, Who is worthy to be and is King of kings and Lord of lords." "It is a familiar remark that the social questions of the day are rapidly assuming a foremost place, and it would easily appear that every such question is at bottom a moral question. We may call it a question of legislation, but one of the most fruitful sources of wrong-thinking and wrong-doing is the dignifying into a legal right of that which is a moral wrong, and the prohibiting as a legal wrong of that



which is itself a moral right. A legislature may legalize refined rascality, but whatever the policy may be, dishonesty is forever wrong. Congress may permit or forbid polygamy, but Congressional statutes do not make or unmake right and wrong. A city council may legalize the liquor traffic, but it is forever economically destructive and morally iniquitous nevertheless. It may protect vice, but its protection is itself a part of the accursed thing which it fosters. The pow-

ers that be are ordained of God, but we insist that the king or the council or the congress shall square statute with conscience, and not conscience with statute, shall enact right into law, and not law into right."

It was pointed out that the Conference was called Christian, "not to show how narrow its scope, but how broad." In comparison with other religions, it was shown that to us is known "a better way. Our civilization is not Mohammedan or Buddhist. It is Christian. Our torches have been lighted from the holy fires that burn on the altars of the true and living God." The central theme is that of citizenship. "It is a strong and significant conviction which underlies the whole thought of this Conference, that while the organization of the State is human, its authority is divine. Its only warrant is in the fact that its authority is God's authority, and this authority is null and void only when the State imposes duties and confers rights which contradict His supreme authority." Our Chief Executive, President Wilson, in the following inspiring message indicated his oneness with the purposes of the Conference: "It is certainly one of my deepest convictions that there can be no inspiration in the performance of public duty without the quickening of Christian principle."

"There was not a question considered but had its bearing upon every country on the face of the earth," and practically every subject which has to do with the social betterment of mankind was discussed freely from the Christian standpoint. In the roll-call of the countries were represented England, Scotland, Ireland, Canada, including British Columbia, Norway, Germany, France, Italy, Switzerland, Chili, New Zealand, Turkey, China, Hawaii, Japan, Korea. From these all came a message of uplift concerning

"Christ, the world King, and Christianity, the world power." "It seemed to be the aim of every speaker to incite his hearers to action."

A wonderful work is going on in Italy, which Dr. D'Aubigne told us of:

"The history of Italy is usually divided into three periods, corresponding to what we call the three Italies. We cannot say yet what place religion will occupy in the third Italy, but such has been the wonderful growth of sentiment in the last sixty years that there is strong ground for believing that, although the first Italy was a heathen country, the second Italy the seat of blind ecclesiastical power, the third Italy will be a free Christian country. There is a wider knowledge of the essential principles of Christianity, due mostly to the work of the Bible societies and of the Protestant churches. Religious freedom is one of the greatest triumphs in modern Italy. In his last speech, the King insisted on equal treatment for all churches by the State. Until 1848 the Waldensians were not allowed to have churches, nor to get employment outside of their valleys, and the Jews were kept in special districts. Christianity has an influence on the laws of the State. A Sabbath observance law passed, a conquest for Christianity. Juvenile courts, suspended sentence, a league for public morality, and an anti-alcoholic society are among the reforms. On the principal gate of the city of Florence we read the inscription: 'Christus Rex'—Christ is King. It was put there in the end of the fifteenth century under the influence of Savonarola. The flames of the pyre stopped Savonarola in his great work, but the future generations will certainly see the fulfillment—Christ the King of the earth, Christ the King of Italy."

Our German representative, Dr. Mann,

is intensely interested in Christianity among the students, and the lack of it caused him great concern. "He led the German forces in the organization of the students of that country in distinctively Christian alliances. Dr. Mann sees in the students of the world an educating and educated force, which has not been used to the full by the churches, and his proposal is that the churches and colleges should be knit closer together for the good of both."

Dr. Motoda, of Japan, gave a most interesting talk on the Sunrise Kingdom. As to the religious life of Japan, he told us that the "old religion is passing out, and that at this time Japan is at the threshold of adopting a new religious system. The house is swept and garnished, and if Christianity does not come in and take its abode, it is likely that some other religion may, for a nation cannot live and develop without a religious element in it. Japan is even now Christian in spirit," he said, "and needs only to be baptized to be Christian in form."

"A shower of epigrams, witty and pointed, that kept his audience tingling with appreciation and enthusiasm was the address delivered by Robert Catch-My-Pal Patterson. Dr. Patterson began to put the Catch-My-Pal idea into practice in July, 1909, by catching six of his parishioners in the street at Armagh, Ireland, and pledging them to come to his study on the following Friday to sign the pledge. He permitted them to sign the pledge only on condition that each would go out and bring on the following week one of the hardest drinkers in the city. These in turn signed and were sent out to catch their pals for temperance. The movement spread from Armagh throughout Ireland, then to Scotland, Wales and England, jumped across into the continent, and now Dr. Patterson has come to

America upon invitation to carry the Catch-My-Pal plan through this country."

The Stadium was crowded that evening with a most sympathetic audience, and when at the close of his address Dr. Patterson called upon all who were willing to lend their support to the temperance movement, thousands of hands went up and thousands of voices shouted after him the words of his pledge, "We will see this thing through!"

Of the addresses most enthusiastically received by a tremendous audience, Ng Poon Chew's was prominent. His opening sentence challenged us—"What hath God wrought?" Through all the wonderful recent history of the Republic he took us, and I will quote but two or three statements that he made:

"With the advent of Christianity in China, a moral and spiritual world has dawned upon the Chinese people. With the rectifying of the head and heart through the teaching of the religion of Jesus, we are prepared to readjust the social structure of our land, which has been in chaos for so long. --- And behold the most unlooked-for of all unlooked-for events, the most remarkable of all remarkable occasions of modern times or of all times, was the call for prayers for the Republic of China, made by the government of the Republic to the native Christian churches throughout the whole land. And O, how that day of all days, in the dawn of the career of our Republic, was observed, when officials and people gathered from the early dawn to the day far spent, in supplication to God, the only God, the God that does answer prayer and grant the pleadings of a contrite heart! As these multitudes gathered in the churches and knelt in prayer, it seems that the prophecy of Isaiah has been fulfilled, 'Behold these shall come from far and lo! these from the north and from

the west, and these from the land of Sinim! Occasions like these do make us pause to thank God and to take courage."

It would be worth your while to read the full context of the addresses as they are given in the official report; but stirring as they were, the Conference did not satisfy itself with the ringing speeches. In order that steps might be taken toward the world-wide application of the principles for which the Conference stood, a program involving a comprehensive declaration of these principles and a definite plan of action was outlined. This program is to be sent throughout the country. Every Christian, religious and social organization will be urged to subscribe to it, and a national campaign will be launched and carried on for the purpose of bringing into effect the principles enunciated in it.

A cry has gone up from the earth, a cry of need, humanity seeking her betterment. As "necessity is the mother of invention," so from the great need springs the great reform. It was so in the days of the Scottish Reformation, when the men of granite fought for religious liberty. The story of those dark days is illumined with tales of high courage. Men of the Covenant, your blood was not shed in vain! Your sacrifice is amply vindicated to-day in the history of the world.

If the goal is worth winning, we may be sure that the way to it is fraught with hardship. The goal we have set out for is high, but the future beckons with golden largess, and soldiers of the Covenant are needed again—men and women who count not their lives dear, for what we want to do is "actually to realize the Kingdom of God on earth." Conservation is a favorite theme to-day—"the conservation we plead for is greater than that of forest or tree or mineral—it is the conservation of

nations, and through them, of individuals."

Dr. D'Aubigne told us of Marie Durand, who for sixty years was imprisoned in a greystone tower. With her bare fingers on the hard surface she wrote the word "persist" until the impression of it was made on the unyielding stone. *Persist* is our watchword to-day. Persist until we write on the white page of waiting history the story not only of the crucified Redeemer, but the conquering Christ.

The Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar:
Who follows in His train?

Let us put our hands to the plow and
prepare for the harvest.

PORTLAND CONFERENCE.*

MISS FLORENCE B. O'NEILL, NEW YORK.

It is difficult to bring you a Conference over three months' old and have it perfectly fresh. It is difficult to transport it over three thousand miles and not have it lose some enthusiasm.

The purpose of the National Reform Association was aptly described in a little illustration by Dr. Coyle, of Denver. He culled his illustration from the old classic, "Pilgrim's Progress"—Christian fleeing from the City of Destruction. The National Reform Association is not interested in taking people out of the City of Destruction, but in making the City of Destruction habitable. Its effort is not to bring men from earth to heaven, but to bring heaven to men.

This report will deal mostly with the

**This report was presented by Miss O'Neill, one of the delegates to Portland from Second New York Congregation, on Sabbath, November 9, 1913.*

sectional conferences, of which there were ten, three convening at the same time. Their audiences were large. They had representative commissions, presided over by an expert chairman, whose reports were very full, almost encyclopedias of facts. The breadth of the sectional conferences can be gotten from the subjects that they dealt with: The Family, World Peace, Capital and Labor, Public Education, Social Purity, Intemperance, Prison Reform, The Sabbath, Immigration and Mormonism.

I shall not attempt to report on these ten conferences, but just to speak of two or three.

Portland is surrounded by three snow-clad mountains, Saint Helen, Mount Adams and Mount Hood. These three mountains rise to such a height that they command your admiration; and as I have looked over the Conference program, I have tried to select the most prominent speakers, but it is difficult to do, for they were all equally interesting.

We must keep one fact in mind, and we must never forget it in dealing with this Conference, that is, that agitation must come before reformation.

The first Sectional Conference to which I would draw your attention was that on Prison Reform. It was most pathetic. Judge Cleland, of Chicago, was the principal speaker on this subject. He told us that our present system of punishment was a failure, and that society knows it, and therefore society is responsible for it. As a proof of this last statement, he challenged any one in his audience to rise who would knowingly employ an ex-convict—and not one person rose to his feet. He told us that our present system was not reforming criminals and was not reducing crime. In proof of the first statement he cited that 40 per cent. of our criminals returned to jail. One woman living not

far from him in Chicago had been imprisoned 176 times. Why imprison her the 176th time when the 175 times had done no good? His second point was that we are not reducing crime, but we are building up a criminal class. We are increasing poverty. We are increasing disease. There is a perfect mania for arresting people. He cited an incident of a boy who was imprisoned for ten years because he stole a five-cent bottle of Coca-Cola, and he left it for us to decide whether the boy would come out a better



citizen after ten years' association with criminals. We are fighting a losing fight with the criminal every day. War has slain its thousands and the prison has slain its tens of thousands by disease, by conditions, and by brutality. Of these he cited many instances. I will give you but one illustration. He asked for an air test to be made of one of the cells in a certain prison that he was investigating, and the report came back that the atmosphere in the cell had broken the machine! "The jail is the most barbarous, the most pow-

erful, the most destructive, the most costly institution in the land, and it is the most worthless legacy that was ever bequeathed by one generation to another. Although we have spent \$500,000,000 to build jails, and are spending \$200,000,000 a year for their maintenance, crime is on the increase in the United States." In conclusion he stated that our present system makes the prison a place where jobs are bartered for at the political counter, and the lives of men, women and children are coined into dollars and cents for the profit of the contractor.

At the close of this conference, Judge Cleland recommended the honor system, the parole instead of the prison; and he suggested that religious and social organizations appoint committees to investigate prisons in their vicinity, and then to disseminate their information. He credited the public not with indifference, but with ignorance of these conditions.

During our trip we stopped at Salt Lake City twice. People wondered why we visited it twice. We had no other reason except that we enjoyed it. When we first went to Salt Lake City, we decided not to patronize any hotel that was under Mormon control. Very shortly we found that if we carried out our determination we would pitch our tents on the sidewalk! We wanted to do some shopping, and we thought we would not make our purchases at any store that was run by Mormons. We then found out that we would go without our purchases. We went to take a dip in the Dead Sea of America. The means of transportation are all under Mormon control, and so also is the pavilion, and everything else connected with the lake. Salt Lake City is a Mormon monopoly, and the only business one can engage in there without contributing to the Mormons is to purchase such merchandise as postage

stamps! Yet, strange to say, the Gentile population is larger in Salt Lake City than is the Mormon population, but the finances of the city are entirely in the hands of the Mormons.

This brings us up to the Conference on Mormonism. The principal speaker at this Conference was Dr. Coyle, of Denver, Colo., a man who spoke with authority. He talked of the history, morals, doctrines, methods and politics of the Mormons. I am not going to speak of these five heads except to say that in the railroad station at Salt Lake City is depicted the history of the Mormons in Utah with large life-sized paintings. Of the morals of the Mormon Church, we all know more or less. As for their doctrines, the guide that took us around through the grounds of the Tabernacle and the Temple, very artfully concealed any objectionable doctrine that they might hold. I met a gentleman in Kansas on my return home, and he said that he had spent a Sabbath at Salt Lake City, and had attended the service in the Tabernacle, and there was nothing that you could take exception to. Their objectionable doctrines are carefully concealed.

As for their methods, they are the most completely organized and the most completely unified religious body. We think that the Roman Catholic Church is a good specimen of ecclesiastical machinery, but it does not compare with the Mormon Church. Every group of five members in the Mormon Church is looked after by an official, who is held responsible for those five members. He can put his hands on them morning, noon or night. He knows their financial condition, their domestic relations, and everything that is to be known about them. Every member of the Mormon Church holds himself or herself in readiness to go as a missionary at his own expense whenever the church so

dictates. There are those who say that this is a free country, and its freedom is its glory, and we must be tolerant, but "we must remember that toleration must not wear blinders."

As for the Mormon politics, they have no political party except the Mormon party. The church controls the ballot box. They cast their vote as a unit, according as the church dictates. Utah is entirely under Mormon control, as well as many of the mountain States around about it. There are some ten or twelve Congressmen and Senators who do the Mormons' bidding. Is it any wonder that Dr. Coyle said that Mormonism was a menace to our Government?

The evening that Dr. Coyle made this address on Mormonism, the Police Department was a little apprehensive of trouble, so the captain of police with a squad of thirty-five men was at the Stadium; but, while there were many Mormons present, there was no disturbance. They just quietly distributed their literature at the close of the session. Dr. Martin called for the collection and the tin basins were passed around. It was reported that a collection of one thousand dollars was lifted that evening to press forward the war against Mormonism.

Just a few words about the Conference on Capital and Labor, which was presided over by Mr. Downey, of Beaver Falls, Pa. The chairman of the commission was Mr. Stelzle, of New York. It was a very representative commission; three members of it were from London, one from Belgium, one from Canada, one from Washington, D. C., one from Cambridge, Mass., and several others from our own State. It was a famous French statesman who said that the social problem was a fad upon which no serious-minded statesman would waste his time; but we know different to-day. The tone at this

conference was different from the tone at any other conference. All other conferences were hopeful and optimistic, but Mr. Stelzle in his report showed that the battle between capital and labor was drawing nearer every day. He said, in brief: "We talk about capital and labor as though they were synonymous, but there are these differences: Capital represents money; labor represents men. Capital represents invested interests and demands dividends; labor represents flesh and blood and demands life. In the last analysis the greatest menace to our institutions to-day is not the labor agitator, nor the trust magnate, the greatest menace to society is the smug, self-satisfied middle class of people, who are fairly comfortable in circumstances and who do not wish to be disturbed. These are the people who say, 'Peace, peace,' when there is no peace. They would rather have their ministers preach about the social conditions of the ancient Israelites, the Jebusites and the Hittites, than to talk about the social life of the Brooklynites, the Chicagoites, and the Pittsburghites."

The next Conference that I would speak of is the one that was held on the family question, one of the most widely agitated questions of the day. It was presided over by Dr. J. S. McMunn, of East Greenwich, N. Y. The report of the commission was given by Dr. R. C. Wylie, of Pittsburgh. That report gave us startling facts on the subject of divorce, and all kinds of statistics from the Government maps showing the progress of this evil as it sweeps over our country like a dark cloud. There are twenty-five causes for divorce in the United States. One out of every nine marriages ends in divorce, and three out of every four petitions are granted. Japan ranks highest in the divorce statistics, and the United States has the honor (?) of ranking second.

Dr. Delk, of Philadelphia, spoke in no uncertain tones on this same subject. He said marriage was easy, divorce was easy, and the public conscience was easy.

The Conference recommended three forms of remedy: (1) Legal remedies; (2) administrative remedies; (3) educational remedies. Legal remedies were the unifying of the divorce laws. Administrative remedies were urging more care on the part of those who perform marriage ceremonies and greater strictness in our divorce courts. But the educational remedies, Dr. Delk insisted, were the most necessary, for without them the other two remedies were useless. He defined the educational remedies to be the knowledge of family life, considering the future. As an illustration, it is not enough for a man to ask himself whether he can live with this woman as his wife, but whether this is the woman that he wants as the mother of his children, and *vice versa*.

The biggest social event of the Christian Citizenship Conference was a luncheon held at the Hotel Oregon in honor of the visitors, and under the auspices of the Mothers' Congress and the Parent Teachers' Association of the city. Five hundred responded to the invitation, and the affair was one of unique interest from the standpoint of its cosmopolitanism, for speakers from every section of the globe responded to toasts on "Womanhood, Citizenship and the Home."

The celebration of Independence Day was typical of Portland and the Northwest. The members of all the evangelical Sabbath schools marched in parade around the city to the Stadium, with banners flying, and accompanied by inspiring music. Each school was represented by a flower float, some of them most beautiful. The entire scene was an inspiration, and we had a picture of the citizens of Portland in the celebration of their "safe and sane"

holiday. The foreign speakers addressing our little Americans paid a glowing tribute to America, and we shall not soon forget the scene as they stood on the platform holding their own flags entwined with ours. In the evening there was a wonderful electric display portraying the history and growth of the Northwest.

While we are proud of the fact that this movement had its inception in the Covenanter Church, it is interesting to note that the Covenanters did not compose the entire second World's Christian Citizenship Conference. There were only between fifty and seventy-five Covenanters at the Conference!

A word or two about the financial end of the Conference. Twenty-one thousand dollars were expended on salaries, printing and railroad expenses. Fifteen thousand dollars were expended on advertising. Thus the Conference cost thirty-six thousand dollars. So large an expenditure is only to be justified by the scope of the Conference and its far-reaching results. The Commercial Club, of Portland, gave to the National Reform Association fifteen thousand dollars. Recently the National Reform Association received a check for one thousand dollars from a person outside of the Covenanter Church—an item illustrating the interest that members of other Christian denominations are taking in the association.

The World's Christian Citizenship Conference was a clarion call to all the nations of the world to come together and discuss the moral weaknesses and evils of national life, and the constructive methods of remedy. The Conference was a rare opportunity for a tremendous breadth of view, for the program embraced almost every phase of social, educational and political life, and its effect will be world-wide, for the leaders of world thought came together on the same platform, from

America, Europe, Asia, and the Islands of the Sea. There was but one uniform remedy offered for all ailments—the old gospel of Jesus Christ.

In the Congressional Library at Washington, D. C., there is a mosaic tile picture of Minerva, the Goddess of Wisdom, heroic in size. It is very wonderfully composed of little pieces about an inch square,

and the entire effect is beautiful, but if you take two or three of the little tiles by themselves and examine them, there is no special attractiveness about them; and that is what this report has done to the World's Christian Citizenship Conference. We are more than sorry that we are not able to bring to you the Conference as a whole.

CALL TO PRAYER FOR MOSLEMS.

(Continued from page 284.)

especially those in the north, are in constant contact with the Mohammedan problem under political conditions which threaten no prosecution to the Moslem who comes to Christ.

All Christian people, in their homes and in their churches, are urged to remember specially in their prayers on the 9th day of November the missionaries who have gone out from the Church to the Mohammedans, and the great multitudes of the Mohammedan people from whom the established things of the past have been shaken.



THE FLESH POTS OF EGYPT.

(Continued from page 288.)

When the last layer of *burghul* is put on, it is cut in squares and baked. Or the mixture may be made into flat cakes and baked, or shaped into croquettes and either fried or boiled with *leben*. Some are fond of it uncooked.

Then there are *sam-bou-siks*, made like turnover pies, and filled with meat and onions; *shesh-bo-rak*, dough treated in the same way and boiled.

There are all kinds of stews; meat with any kind of vegetable, chicken cooked in the same manner, and fish fried in olive oil.

As for sweets, they are legion. There are little cakes made from dates and farina; there is *o-wam*, dough very light,

fried like fritters and eaten with sugar syrup. Indeed, most of these sweet dishes have the syrup accompaniment. There is *ken-af-fy*, made of a dough so thin that it is run through a dredge and strewn over the surface of a large copper pan; it looks like fine string. The pan of course is buttered, and the center layer is soft cheese or nuts, the upper layer being *ken-af-fy*. It is then cut in squares and baked. *Buck-a la-wy* is made by rolling out rich paste till very thin, and spreading alternate layers of dough and butter till the center is reached, when cheese or nuts are put in, and the same process is followed as in the *ken-af-fy*.

Then there are pancakes, of which I do not know the composition, filled with nuts or cheese, folded over and baked; this is *kut-i-ef*.

There are various kinds of cheese, and one kind of which our children are extravagantly fond; it is mixed with mint, made into balls and then buried till it is like the offense of Hamlet's stepfather. It, I must confess, is too much for me.

Then there are green figs, pomegranates, apricots, peaches, nectarines, plums and oranges in their seasons.

Now I should not wish to appeal to the fleshly appetites of our young men and women, but I think you will agree with me that whatever trials the missionary to this field may be called upon to endure, starvation is not likely to be one of them.

(MRS.) MARY E. METHENY.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—In a personal letter from Miss Mattie R. Wylie, dated Oct. 16, 1913, I find a few sentences that the churches should read:

"We were gladdened yesterday by the arrival of Mr. and Mrs. Edgar and the two boys. They had a good journey and were only twenty-five days on the way. They are all well, and we are rejoiced to see them after our anxious summer. - - - Our schools have opened well. We have had to refuse many boarders. Miss Mearns is a wonder. She has done more work in the seven months she has been here than some have done in three years."



On a postal of the same date, Rev. Samuel Edgar writes: "Arrived in safety and are well. Praise the Lord for a fine voyage. Find all well. Schools hard at work. Workers all busy. Still quite warm. Sent you wire. Enjoying hospitality of Miss Mearns. Are fixing up in Dr. Balph's house."

China, Cheung Chau.—We have a letter from Miss E. Margaret Stewart, dated Sept. 22, 1913, which she has endorsed "personal," *not* for publication. But, as there is so much in it that will please the readers of OLIVE TREES, and as we are always glad to pass on good things to our friends, we shall run the risk of incurring Miss Stewart's displeasure by printing part of it. If any one else had written it, she would have thought it fine. About the middle of the letter she says:

As you probably know, the rest of our Mission have returned to their fields and their work. Miss Adams and I have re-

sumed our work, but are still on Long Island. Since it is generally quite hot up country during September, we followed the advice of others and had our teacher come back to the island for this month's work. We expect to go up before the October communion.

Our summer's housekeeping experiences have been most varied. Our limited knowledge of Chinese has often brought us into both ludicrous and humiliating circumstances; but we had Mr. and Mrs. Mitchell, to whom we often appealed, close by. Consequently we never got in so deep that we could not get out, and we feel that we have learned much by being thrown largely on our own resources and being forced to use the little Chinese we had already studied.

You might be interested in hearing that we have made an effort to follow the mission custom of having Chinese worship each morning with our household help.

We had a number of the Psalms romanized, and Miss Adams can sing nicely, so we managed the praise service without a great deal of trouble. Our knowledge of the Bible was limited to a few chapters in Mark; but we decided that it would hurt neither us nor our woman to read those over and over, reading only one or two paragraphs a day. That settled the Scripture reading. Our greatest difficulty, however, came when we considered what we should do about prayer. (When we left Tak Hing we had not yet attempted to take any part in Chinese worship, except a little in the praise service.) We finally decided that we three—Miss Adams, our Chinese helper, and I—

should try to take turns leading in a short prayer, after which we would all join in the Lord's Prayer.

At first our woman had serious difficulty restraining her mirth when we foreigners led. She is doing better now; but I am not sure that it is due so much to improvement in us as in her.

Mr. J. K. Robb and Mr. Mitchell very kindly helped us in our efforts to write out beforehand some of the expressions we wished to use in prayer. The Chinese idiom is so different from ours that one is apt to be a long time learning to pour out one's desires to God in a reverent and dignified manner. While we certainly have not yet attempted to make long prayers, we hope we have learned some things which will help us later on.

A personal letter from Mrs. Julius Kempf, dated Sept. 17, 1913, closes with these items:

Julius reopened the boys' school Sept. 8, and between it and managing the erecting of the new dwelling house, he has his hands full. The people at home have no idea of the work attached to erecting a dwelling with Chinese workmen.

The river is unusually high. My garden was all flooded, and owing to so much rain, every day nearly, it is still too muddy to plant. - - - We do enjoy the fresh, home vegetables so much better than canned goods, and they are cheaper, too.

The typhoon we had while on the coast did much damage up here. Over one

hundred Chinese houses here in Tak Hing were blown down.

Pray for China. She needs your prayers now as never before while she is so unsettled. And pray for us as a Mission and as individuals. We, too, need your prayers at this time.



We are glad to pass on a few lines from Mrs. J. M. Wright, when nearing Yokohama, October 17, 1913:

We are this far on our journey. It has been quite rough most of the way, though we have been quite good sailors.

We had a delightful view of some mountains of the Aleutian group some days ago, and were it clear, we might see Fujiyama, the sacred mountain of Japan.

We have had high seas for two days—the outside edge of a typhoon further down the coast, it is said.

Quite a pleasant company on board—there always is on board this boat. A number of missionaries—some for Japan and some for Central China and one of the Presbyterian ladies from Canton returning from furlough. We are supposed to reach Yokohama to-night if the storm gets no worse. It is rather uncertain writing that can be done with so much rolling.

We expect Dr. Wright to meet us in Hong Kong, and will write again from there. We will all be anxious to know when Dr. and Mrs. Dickson are coming out. They will be a very welcome addition to our number.



Korean Christians eagerly sell their rings, hairpins, donkeys, oxen, and often mortgage their homes, in order to give to the cause of the Lord in Whom they have learned to believe. All over Korea the people put aside handfuls of rice when preparing the daily meals, and after a measure has been thus gathered together it is sold and the money used for the support of their pastor or school teacher.—*Missions.*

It is said that 65 per cent. of the officials of the Province of Kwantung, China, are either Christians or so closely related to the Church that they are considered Christians by those who are without.—*Men and Missions.*

AT HOME.

New York, Newburgh.—Mr. Samuel Dunlap, of the First Covenanter Church, Newburgh, N. Y., departed this life April 18, 1913.

He was for some forty-four years a member of the congregation, connecting with it under the pastorate of the late Samuel Carlisle; elected to the Board of Deacons, June, 1888, and served efficiently as such until his election to eldership in April, 1899.

He had led the singing of the congregation for nigh thirty-five years. In all these different offices he manifested the spirit of full loyalty to the principles of the Covenanter Church, true fidelity to committed trust, and loving dependence on his Lord and Saviour.

Always at his post in church and prayer meeting, ready with his hand and purse to help at the various calls for service, kind and cheerful in all his ways with young and old, he is much missed in the work of the congregation.

In his departure we are comforted with the thought that death for him was gain, that to be absent from the body was to

be present with the Lord. "He being dead yet speaketh."

New York, Syracuse.—The Ladies' Missionary Society of the Syracuse R. P. Congregation wish to record a memorial in appreciation of the life and work of Miss Louella McFarland, who was for a number of years an efficient and honored member of the Society, serving as president and secretary, and at the time of her death as treasurer.

Her devotion to her Saviour, manifested by an earnest, consistent Christian life, made her an example to all who knew her, and her untiring effort in work for the Master won her a large circle of friends. In a quiet unassuming way she found her way into the homes of the poor and needy, and their appreciation of her love and sympathy is by no means the least testimony to her usefulness while she was among us. We feel her loss deeply. "Faithful unto death" she hath won "the crown of life."

MRS. JAMES PARK, JR.,

MRS. A. A. WYLIE.



I believe that persecuted ones have more blessedness than any other saints. There were never such sweet revelations of the love of Christ in Scotland as when the Covenanters met in the mosses and on the hillsides. No sermons ever seemed to be so sweet as those which were preached when Claverhouse's dragoons were out, and the minister read his text by the lightning's flash. The saints never sang so sweetly as when they let loose those wild-bird notes among the heather. The flock of slaughter, the people of God who were hunted down by the foe—these were they who saw the Lord. I warrant you that in Lambeth Palace there were happier hearts in the Lollard's dungeon than there were in the archbishop's hall. Down there, where men have lain to rot, as did Bunyan in Bedford jail, there have been more dreams of heaven and more visions of celestial things than in the courts of princes.—*Exchange*.



It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans.—*Henry Clay Trumbull*.

MONOGRAPHS.

SYNOD'S APPROPRIATIONS TO MISSIONS.—III.

IS THE TENTH UNDER CHURCH OR INDIVIDUAL CONTROL?

With the tenth figuratively settled, the question of raising money is also settled, or, it is converted into this: How is the Lord's tenth to be distributed. "*After the tenth, then what?*" However, the first proposition cannot be wholly separated from the second. The "raising of money" must be kept continually before the people. And here is one of the benefits of specific collections for schemes as against every day collections for all schemes; as the specific collection gives opportunity for the pastor to set before the people the particular work which, at that time, receives contributions. This is certainly important in missions.

Preliminary, it should be said that there is danger of over-driving the people, of nagging them beyond endurance; so much so that they go elsewhere. For this there is no excuse, if the people give the tenth. And people who give more than the tenth—and some do—can justly feel aggrieved at continual "demands." If those who do not give the tenth could be lined up to receive the volley, it would oftentimes be more appropriate. In fact, if the tenth be the Scriptural rule, those who give the tenth should be vindicated, and those who do not give it should receive bills, as a grocer sends bills to delinquents. But sending bills would not do. The Government takes the taxes, but God would hardly be allowed to take the tenth.

And probably the "agent" and "ecclesiastical beggar" (the terms are used in a good sense) should be brought under

limitations also. If the tenth be given, there is not much room for either. The portion of the tenth to a particular cause should not be given under the appeal and inspiration of an "agent." It is not fair. Other causes have no representative when the collection comes around. The one aided at the time by personal appeal of an "agent," gets far more than a just proportion; the one not so aided gets far less. The writer cannot certainly vouch for the following, but a few years ago it was said that a small congregation, receiving aid from the Church's funds, was visited by an "agent," who carried out of the congregation more than \$100—which means that that congregation was not doing all it could to sustain its pastor; or, it needed protection from "agents." The latter would seem to be the case. Money should not be lifted for a cause under the inspiration of an "agent." All causes cannot be so represented; and if they could, the advance in contributions would be eaten up by the agent's expenses. "That there be no gatherings when I come," seems to indicate that Paul did not raise money under the inspiration of his presence, and that "begging through a congregation" is of doubtful propriety, for some other cause usually suffers.

As to methods of distributing the Lord's tenth, several may be suggested: First, that the contributor should pay his tenth and church officers should divide the money between congregational expenses and "appropriations" as they think wise. This eliminates the giver and leaves to others to say how his tenth is to be used. Second, the contributor to designate a certain amount for congregational expenses, and leave balance to be divided among the schemes by the officers accord-

ing to ratio set by Synod. This eliminates the giver also, as he cannot give more to one scheme than to another, should he so desire. Third, have a general Lord's treasury for the whole body, all congregational expenses to be first paid, and balance to be used in public work. This would seem to be a legitimate conclusion from the law of the tenth. But almost insuperable difficulties would arise. One minister preaches one sermon a Sabbath; another, two; and some, part of the time, three. One has a large work; another a small work. It would require the proverbial "Philadelphia lawyer" to divine what would be just.

Also, the congregational quota and the tenth are mutually impossible—one or other cannot be. And appropriations by Synod to various schemes are really very visionary, and must be purely recommendatory, if we hold to the law of the tenth, for the appropriation has been made before there is any tenth to appropriate. Setting amounts almost sets aside the law of the tenth, unless understood as rate of division.

Also, when Synod "raises" an appropriation, it must be on one of five grounds:

First—All the tenth is not being given.

Second—The tenth has increased.

Third—Congregations do not need so much of the tenth.

Fourth—Some of the tenth, going to other schemes, should be diverted to the scheme whose appropriation has been raised. Or,

Fifth—Offerings above the tenth are asked for.

When Synod increases appropriations, very hard questions, with reference to the law of the tenth, have been raised.

Probably no better method of distributing the Lord's tenth could be devised than that which prevails to a large extent in the Church—*i. e.*, leave the contributor

free to divide his tenth under the guidance of the Spirit, and charged with personal responsibility. One of the unpromising signs of the times is the tendency to eliminate individual responsibility and opportunity. Man is becoming a machine in both Church and State. The initiative is being suppressed, and in just such measure are the qualities which lead to great things being dwarfed. Civil government, especially in cities, is becoming more and more paternal. Everything is being done for the citizen, self-reliance is being destroyed. The same, in measure, is seen in the Church. But it is a wrong principle. Nothing is lost by taking the people into the fullest confidence, by leaving to them the responsibility of dividing the tenth. Some will fail; but in general, this method will be found better, in the view of the writer, than even for Synod to say, "Your contributions shall be divided at such per cent." By such method, Synod recommending, the people are kept in closest touch with the work, are made to feel that the work is theirs, and that they have liberty to give more to schemes which appeal especially to their heart.

In fine, while the "ecclesiastical beggar" and the "agent" usually see but little beyond their own line of work, we would not favor their elimination; but would put a space between them and the collection, and possibly the wider the space the better. We would emphasize the need of maintaining your own spiritual life by maintaining the ordinances in your own congregation. And last, we would, through the pastor, keep all Synod's schemes and amounts needed before the congregation, and allow the promptings of the Spirit to direct the contributions of the people of God.

F. M. FOSTER.

New York City.

CALL TO PRAYER FOR MOSLEMS.

The great Moslem Feast of Sacrifice, known in Turkey and Egypt as the Bairam, falls this year on Sunday, Nov. 9. The feast is a part of the rites of the Pilgrimage to Mecca, although it is observed also in all sections of the Mohammedan world both as a day of sacrifice and as a great festival. Tradition records that Mohammed, observing the Fast of the Atonement by the Jews on the tenth day of the seventh month, had asked them why they kept the fast, and on being informed that it was a memorial of the deliverance of Moses and the Children of Israel from the hands of Pharaoh, replied, "We have a greater right in Moses than they," and commanded his followers to fast also. Later, when Mohammed broke off his friendly relations with the Jews, Mohammedans preserved the day, only substituting in its observance the sacrifice of animals and a feast. Mohammedans generally hold now that the feast was instituted in commemoration of Abraham's willingness to offer up his son as a sacrifice, and maintain that the son was Ishmael and not Isaac. Apart from its religious ceremonies, Bairam is observed as a great time of rejoicing and holiday.

The Continuation Committee of the Lucknow Conference of Christian Missions to Mohammedans suggests that the day be made this year a special day of prayer by all Christians for our brothers and sisters of Islam, that God may turn their hearts at this crisis in Moslem history, and on this great day in their calendar to Jesus Christ, the Lamb of God, Who takes away the sin of the world, and that a feeling of compassion and kindness may spring up in the hearts of Christians toward the Moslem peoples.

Most of the missionary work among

Mohammedans is carried on by the American churches—the Congregationalists in Turkey and Bulgaria and Albania; the Presbyterians in Syria, in Persia and in India; the United Presbyterians in Egypt and India, and the Methodists in India. Never before were the spiritual needs and opportunities among the Moslem peoples so great.

Special intercession is asked in behalf of the Albanians. If ever a people needed the prayers of Christendom, the Albanians are that people. By decision of Europe, they have been given autonomy—on paper at least. They number 2,000,000, some say 3,000,000. The majority are classed as Moslems, the rest belong to Greek and Catholic churches. Many of their leaders declare that as Mohammedanism was forced upon them, now that they are free they will repudiate it. They have suffered so much at the hands of the Greek Church, they declare they will never become Greek. They so fear Austria and the Roman Catholic Church that they say Catholicism can never be their religion. They now look to Protestant England and America as their only hope.

In Persia the majority of the pupils in higher mission schools are now Mohammedans, and in some of them the teachers are Christian converts from Islam, and there is a wide open door to unhindered evangelism.

In Africa the advancement of Mohammedanism has carried the faith of the Prophet south into Kamerun and the Congo Free State, and though there are still great sections of Africa north of the Congo where Mohammedanism has not yet established itself and where the Christian Church should be first with the Truth that will be last, its day should not be delayed by the Moslem deluge.

In India almost all of the Missions,

(Continued on page 278.)

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

THE KING'S BUSINESS.

The book selected for the use of missionary societies during the coming year—"The King's Business"—is already outlined, each chapter being preceded by its own outline.

All that is necessary in this article is to give a general idea of the scope of the book. "The King's Business" is of course the evangelization of the world, and every follower of Jesus should feel as He did in His boyhood, that He must be about His Father's business.

Chapter first deals with the magnitude and importance of this work, and especially are women's societies called upon to work for women. No religion but that of Christ gives woman her proper place. Nearly half the women of the world live in China and India, and of these, the vast majority cannot read, and know nothing of the true religion. Add to these the illiterate in Africa and other parts of Asia than those mentioned above, and many other places of the world, and no one can deny the stupendous magnitude of the task. As to its importance, when one thinks of the value of a single soul, how vastly important must be that of millions.

Chapter second gives a view of the different boards, their fields and their connection with the general boards of the various denominations. It also deals with the qualifications of officers, times of meetings, etc., the relations and responsibilities of these boards to candidates.

Chapter third considers the resources and the way to utilize them. One of the resources mentioned is prayer. Methods of raising funds are considered, and division of labor.

Chapter fourth takes up the drilling of the army, and the question of educating the public by means of mission study, meetings, reports and magazines. In this chapter are given suggestions for programs which will be found useful.

Chapter fifth deals with the treasury, and again prayer comes first as the bank upon which we may draw largely; second comes the discussion of stewardship, and our responsibility for the use we make of our money.

Chapter sixth discourses of the unity of the Kingdom, our obligation to present a united front to the enemy, the subject of federated societies, and the use of the press to disseminate missionary information.

It will be observed that the book deals only with women's boards, as most denominations have these separate from the Church boards, and send out their own workers. As we have no Women's Board, much of the contents is inapplicable to our circumstances, yet we may get many useful hints. It may be that the comparative smallness of our work is an advantage, for we thereby see more easily its whole scope, and may be better prepared for carrying it on.

I would call attention to the questions at the close of the first chapter, and suggest that there be some plan devised by which we may intelligently answer them.

JUNIOR DEPARTMENT.

TOPIC: "What must we do to be saved?"
(Acts 16, 30.)

References: Mark 16, 16; Luke 7, 50; John 3, 16-36; Acts 16, 31; Rom. 10, 9; Isa. 66, 2; Jer. 24, 7; Matt. 4, 17; Mark 2, 17; Luke 15, 7; Acts 2, 38; Matt. 7, 24-25; Heb. 5, 9; Rom. 10, 9; Matt. 10, 32; John 6, 69.

Who asked this question?

Did he ask this because of fear?

What did Paul answer him?

If we believe in Jesus Christ, will others know it?

How will they know it?

Who asked John the Baptist "What shall we do?" (Luke 3, 10-14.)

How did he answer them?

Who asked Jesus the same question? (Mark 10, 17-22.)

Would his life have been a changed one if he had obeyed?

What must we do to obtain salvation?

Is it important for us to know?

To whom is salvation offered?

How may we know our sins are forgiven?

This question is just as important for you children, as it was for the Philippian jailer.

Pray very earnestly that the Spirit will come and show you the way of life. Your life cannot be a successful one without Jesus Christ. Paul never missed an opportunity of telling about Jesus, and no one is too young to tell some other one and to try to do as Jesus says. Our lesson about the immigrants shows us an opportunity that we can nearly all embrace. We begin with the second chapter and study about

SOFT COAL AND COKE OVENS—

The Products of Steel—Rails, cars, automobiles, tools.

Where Produced?—Dug from the

ground. Melted by powerful heat. Mined in Pennsylvania and West Virginia.

By Whom?—Slavs and Magyars.

How Are We Treating Them?—They are not safeguarded. Their homes are not comfortable. The children are unhappy. They do not know Jesus Christ. Boys of nine and ten years are "Trap Boys."

Their Homes—Dark and sooty from the ovens. Small yards. Water from a hydrant, with little encouragement to keep clean.

The children are allowed to be sent to parochial schools. Are kept from learning American ideas and customs.

The babies are short-lived because the mothers do not know how to care for them.

They need missionaries. Some progress has been made.

Uncle Sam's canary birds for life-savers. One to every twelve men. After the birds become insensible, the men have five minutes to reach safety.

Seven rescue cars and six rescue stations have been established.

Churches are establishing schools and sending missionaries. The Y. M. C. A. is sending workers.

What is our duty to them?

ANNETTE G. WALLACE.

THANK-OFFERING.

To all the women of the Reformed Presbyterian congregations of Pittsburgh Presbytery, the new Thank-Offering Secretary sends greetings.

During the summer months no note was sounded from this department of the women's work, but the time of the year has come when all our societies and members are planning the winter's work, and are ready and anxious to accomplish great things. In our plans let us not neglect the thank-offering, nor forget the work

it has helped us as a Presbyterial to do in the past. Let us determine that we shall do greater things in the future. Let us as societies begin now to remind our members of this phase of the work and of the joy which comes to the giver of such an offering. Let us as individuals begin now to lay by as the Lord bestows blessings upon us.

In this connection let me make a plea for the use of the thank-offering boxes. I wish that every woman in the Presbytery might have one of these boxes in a conspicuous place in her home, and that she and the members of her family might contribute to it from time to time as an acknowledgment of the daily blessings which come to every home. Surely we would have a larger thank-offering if this method were used than if we gave simply of what we had on hand when the offering was taken up.

Here is an adaptation of an article published in the *Missionary Review of the World*, which is offered for your thoughtful consideration:

**HOW MUCH THANK-OFFERING SHALL I GIVE
THIS YEAR TO MISSIONS?**

An Argument With Myself.

If I refuse to give an offering for missions, I practically cast a ballot in favor of the recall of every missionary, in both the home and foreign fields.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement.

My song is "Earth's utmost bounds shall hear and learn," yet I refuse to give liberally to hasten the time when the whole world will "hear and learn" of the Saviour.

If I advance my offering beyond former years, then I favor an advance move-

ment in the conquest of new territory for Christ. *Shall I not join this last class?* I do believe in greatly increasing the present number of our missionaries; therefore I will increase my thank-offering to missionary work at once.

It will probably be a surprise to most of you to learn that the last thank-offering was the smallest ever given by the women of Pittsburgh Presbytery. Are we to understand by this that the women of Pittsburgh Presbytery favor a reduction of the missionary forces? Let us show to the Church that our desire is rather the increasing of the present number of missionaries by greatly increasing our thank-offering. May it be even larger than our largest—that of 1910.

MRS. R. H. MARTIN.

THE FLESH POTS OF EGYPT.

I hope that no candidate for the Syrian mission field will let himself or herself be discouraged by the realistic descriptions given in missionary addresses of the food of the country and the manner of its preparation.

In passing, let me say that no missionary address is expected to cover the whole ground. I refer to this because I know that fault has been found in some quarters on the ground that the impression given is that all Syrians live in the manner described. "Why," they ask, "do not the speakers show the other side, and tell of those who have refined homes?" I think it is simply for this reason: the whole world knows that Turkey is behind the age, from no fault of the majority of its inhabitants, but by a fixed policy of keeping down its Christian subjects. The speakers then were making an appeal to their audiences for help—medical, theological and ethical—for those so down-trodden; those whose homes are so devoid of comforts that it is impossible for those

who are ill in them to be properly treated. It was not then at all necessary to allude to the homes of the higher class, and those living in comfort. It was not for such as these that the speakers were pleading. To this other class, whatever they have of superiority is owing to the very gospel which the speakers wish to bring within the reach of the poorer and more ignorant class. Should one of the workers among the slum dwellers in our big cities come before us to plead their cause, and tell us of their manner of life, none of us would have any reason to cry out, "He says we are all poor or dirty or ignorant." No, we would not come into the picture at all. It would be very pleasant if one could take time to tell of all the nice homes to be found in our mission fields, but the time is limited, and must be used to present the needs. So let me, while I have time, say that all over Turkey there are Christian homes where not only do the families live as brethren, but all the appointments of the home are scrupulously clean.

And now I come to the food question. Every country has its inborn tastes, and I must confess there were a number of dishes for which I had to acquire a taste, but there are very few that I now dislike. If you want to hear these dishes discussed by epicures, get together a company of missionary children and hear them talk over "the flesh pots of Egypt."

Take, for instance, *leben*, or soured milk—not *sour*, mind you. The original starter is a small wild flower, but they seldom need to use it. Instead, a spoonful or two of the already soured milk is used. The milk is taken, the fresher the better, and brought to a point where it is about to boil over; it is then left to cool till about blood heat, when the starter is mixed through, and the vessel is tightly covered, and a blanket or other cover

placed over this for two or three hours. If the milk when looked at is solidified, it is set away to cool till meal time. If stirred well before being set on the table it is of a velvety consistency, and is a dish fit for kings. Indeed, on one occasion it was partaken of by angels—when Abraham brought butter and *leben* to his guests—and this it was which Jael brought to Sisera "in a lordly dish." Natives of the country eat it "straight," but most foreigners sugar it. It is cooling and very wholesome.

Then there is *Mah-shy* of all kinds. *Mah-shy* means stuffed; the stuffing usually consists of ground meat and rice with the proper condiments, and sometimes nuts are added. The inside is taken out of eggplant, oyster plant, cucumbers, etc., the shells filled with the mixture and boiled. Another variety of this dish is made by wrapping the stuffing in wilted cabbage or tender grape leaves. A supply of the latter is often salted down for winter use. I must not forget to say that nearly all meat dishes have some sour ingredient added—green grapes, tomatoes, etc. Fowl and whole sheep stuffed in this manner is delicious.

Another favorite is *kibby*. It is made of *burghul*. What is that? It is wheat, picked, washed, boiled and spread out to dry on sheets or mats. It is then put through a process to free it from the hulls, and coarsely ground. That used for *kibby* must be finer than for cooking in the ordinary way, like rice used as a vegetable with butter. The *burghul* is soaked for some time in cold water. Onions are cut up and fried in butter, and meat chopped fine. A generous supply of butter is provided and the *burghul* is kneaded, and then after the pan has been buttered, a layer of *burghul* is spread on it, then one of the meat and onions and more butter, etc.

(Continued on page 278.)

EDITORIAL NOTES.

With this number OLIVE TREES completes another year, and it has one or two remarks to make to its readers: Will those who are in arrears kindly forward the amount due with as little delay as possible? If you do not want the paper for any reason, don't be ashamed to say so, but do not allow it to go through the mail to your address for months without sending a trifle to aid in its production. It is annoying to receive from the postal authorities a notice postal with such endorsements as "Not delivered," "Removed, but left no address." The date when subscription expires is written on the wrapper of each issue, and you should strive to be honest in the smallest matters. Even a publisher, if he is only an old preacher, has some rights, and should have fair play.

Will every subscriber be good enough to renew for 1914 and, if possible, send the name and address of another reader? You can unhesitatingly commend the magazine to your friends as containing valuable articles from brethren in the ministry of the Covenant Church, or from distinguished writers of other denominations; fresh and reliable news from the foreign fields, where our representatives are engaged in evangelistic work; full and interesting information in the "Women's Department" of what they are doing for the Missions of the Church at home and abroad; honest editorial notices of books that you should have or should not have in your libraries at home; and choice selections from exchanges. Some months ago in conversation with one of our young evangelistic pastors, he told us that one of the first things he turns to on opening the paper is the clippings from different journals that we use for filling. These

he often found very helpful. We venture to say that if you ask your pastor, he will advise you to become a reader of OLIVE TREES. We are very deeply indebted to some ministers for not only recommending it to their people, but for lists of subscribers, evidently secured by personal solicitation, when visiting from house to house in pastoral work. Only a few days ago a letter came in from one who is beginning work in a new field, saying that, if he had a few sample copies, he thought he could secure some names to add to our mailing list. We appreciate the cooperation of these brethren, and expect to have their continued help to keep alive in the congregations the question of worldwide evangelization. One standing alone in any enterprise is not unlikely to fail, whereas a little band, standing and working shoulder to shoulder, is almost sure to be measurably successful. It is the pulling together that shows results.



We trust that the congregations will not overlook the articles that appear in this and previous issues on "Synod's Appropriations to Missions," from the facile pen of Rev. F. M. Foster, Ph.D. Their conclusive reasoning demands careful study.



We gladly call attention to the seventh international convention of the Student Volunteer Movement, to be held at Kansas City, Mo., beginning at 3 o'clock Wednesday afternoon, December 29, 1913, and closing Sabbath night, January 4, 1914.

"The personnel of the convention will consist of students (both student volunteers and non-volunteers) and professors from at least 800 institutions of the United States and Canada, representa-

tives of foreign missionary societies, foreign missionaries home on furlough, editors of missionary and other religious periodicals, fraternal delegates from European countries, and other Church leaders. From present indications this convention bids fair to surpass any of the previous Student Volunteer conventions.

"In connection with the convention there will be held on one afternoon sectional conferences, at which the leaders of the various foreign missionary societies will be able to meet the students and professors of their respective denominations. The purpose of these conferences is to bring the officers of the foreign missionary societies, their missionaries at home on furlough, and the students and professors of the denomination together, thus making it possible for the students to become better acquainted with the methods and needs of the society to which they are related, and to meet personally the officers."

We regret that we cannot arrange to accept the cordial invitation of the Executive Committee to attend the convention and take the leadership of the conference for the Reformed Presbyterian Church. But, as our senior missionary, Dr. A. I. Robb, expects to be present, he may be willing to take our place, and we hope that many of our students may be there to avail themselves of the benefit of this conference.

We unite with the General Secretary in his request for continued prayer that this convention may be of the largest possible service to the missionary enterprise.



Early in November the following circular was sent out to every congregation and mission station in the Church, and is published in these columns for the benefit of any who may have been providentially detained at home the Sabbath the substance of it was given from the pulpit:

FOREIGN MISSION CIRCULAR.

DEAR BROTHER:

Synod has appointed the first Sabbath of December, 1913, and January, 1914, as the days on which the churches under its supervision are expected to make their offerings for Foreign Missions, and has appropriated \$30,000 for the Levant and \$20,000 for China—a total of \$50,000 for the two fields. Through reading the Report of the Foreign Board and the statements from the various departments of the work from the missionaries on the fields, and through listening to the thrilling addresses of brethren on furlough, you are familiar with the conditions and requirements of the work, and you are requested to keep your congregation informed as to the claims of the fields the Church has undertaken to evangelize.

It will require over \$24,000 to cover the salaries of the missionaries now at work, and to this amount may be added at least \$4,000 for the salaries of the consecrated men and women who are called for and are urgently needed for the immediate re-

inforcement of positions that we already hold, and other places that we wish to secure, where many are living in shadowed homes, entirely ignorant of the way to life. Then there will be \$10,000 or \$12,000 needed to meet field expenses, including wages of native licentiates, evangelists and Bible readers, and necessary outlay for school purposes.

With these facts in mind, your own interest as a gospel minister in the evangelization of the world will unite with the encouraging success attending the labors of our representatives abroad, as seen in ever increasing accession to Christ and the membership of His Church, and touching appeals for instruction in making you one with the members of the Board in the wish that the congregation entrusted to your care may have the honor and privilege of contributing its full share of the large appropriation for Foreign Missions.

You are requested to preach on some aspect of missionary operation the Sabbath preceding the day on which you invite your people to make this offering, and especially to lead them in earnest intercessory prayer for the coming of the Kingdom in fullness, visibility and power.

R. M. SOMMERVILLE,

Corresponding Secretary.



The first day of November, 1913, the George H. Doran Co., the American representatives of Hodder & Stoughton (London), sent us the first issue of *Monday Morning*, and they will send it free of charge upon request to any minister in the United States. "*Monday Morning*," say the publishers, "proposes to be a library and study companion for the preacher. It will deal essentially with the business of the pulpit and the work of the preacher and pastor. If such a term be permitted, it is to be a ministerial trade journal—suggesting latest helps and methods for the great work of the ministry. Each number will contain a leading article by some prominent, authoritative preacher. The aim will be to pro-

vide stimulus and zeal and enthusiasm for the greatest of public offices—preaching. There will be no set program, but each month an effort will be made to furnish suitable suggestions for following the events of the Calendar and the Christian year.

"*Monday Morning* will be constructive, but not destructive; convincing, but not controversial; vigorous and friendly. Its principal purpose will be to render help and counsel through the medium of books.

"The title, *Monday Morning*, will immediately suggest the minister's campaigning time. The business man at the close of a season of effort, takes inventory, and in full and careful view of that effort plans the work of the immediate future,

and summons to his council the wisest of his aids. *Monday Morning* seeks to provide the silent sources of power and enthusiasm."

The initial number contains two stimulating and suggestive articles: "The Preacher in His Pulpit," by Dr. Jowett, and "A Message to Ministers," by Gipsev Smith, and introduces to the notice of its readers a new edition of Dr. Maclaren's "Expositions of Holy Scripture," and other standard works at greatly reduced rates. We cordially commend this novel advertising medium and wish the publishers good success.



The "Call to Prayer for Moslems,"



It gives us peculiar pleasure to pass on to the readers of *OLIVE TREES* two reports of the World's Christian Citizenship Conference, held at Portland, Oregon, last summer. These carefully prepared papers are from the pens of Miss Sarah E. Walker and Miss Florence B. O'Neill, who were born in Second New York Congregation and are still members, greatly beloved because of their active interest in evangelism and in Bible study.

Any one, not now a reader of *OLIVE TREES*, who promptly orders it for 1914, enclosing one dollar subscription for that year, shall have the number, containing these excellent articles and half-tone portraits of the highly esteemed authors, mailed free to his address, until the edition is exhausted. This offer is also extended to any one in arrears for two or three years, who will forward all arrearages and subscription for 1914.



At the November meeting of the Foreign Board, attention was called to Students' Volunteer Conference, to be held in Kansas City, Dec. 29-Jan. 4. The Corresponding Secretary stated that he had suggested to General Secretary Turner that Missionary A. I. Robb, D.D., might be willing to take charge of our Denominational Rally.

The Board commended the Conference to the churches, especially to those in the vicinity, and approved of plans and efforts to awaken the young people in congregations through the scope of country with Kansas City as the center, in the hope that increased knowledge, zeal and prayer will be among the permanent results of the Conference.



The village board in Genoa, Ill., on May 7, ordered the purchase of four locks, to be placed on the four saloons of the place. The night-watchman will hereafter lock up the saloons at night and unlock them in the morning, and the only keys will be kept by the village authorities.—*Christian Endeavor World*.

printed on page 284, did not reach us in time for insertion in the previous number. But attention is directed to this instructive appeal now, as we believe that praying will be as likely to prevail if offered on any other day than November 9. The Saviour teaches us that "men ought to pray," not merely on special days that committees or individuals set apart for that purpose, but "always, and not to faint."



We are indebted to the Missionary Society of the Methodist Church in Canada, Newfoundland, Bermuda, West China and Japan for its Eighty-ninth Annual Report.

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OLIVE TREES is the only Missionary Paper in the Reformed Presbyterian Church of North America, and there seems to be no reason why a journal of such evangelistic value, that costs less than two cents a week, should not be in every family.



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